

my list

THEOSOPHY CAN EXPLAIN

By

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I

Theosophy Has All the Answers

WHY Theosophy, when there are already so many religions, societies, and 'isms' in the world? The answer is: Because Theosophy explains. 'Isms' multiply because none of them can really account for things. Take only one question, which many feel to be the most important of all — injustice in human life.

Why are some born poor and others into good fortune? Why do the good often appear to suffer unjustly and the evil to flourish? Life is full of these mysteries. But if the world is not just a lunatic's dream then everything must have its appropriate cause. No man should suffer for anything that he has not done himself. And that, explains Theosophy, is exactly the case. We have all lived many times before on this earth. This life and everything that happens to us is the result of our own thoughts and actions in those other lives. If a man is born with a disposition which makes enemies he cannot blame it on heredity. Heredity is only a symptom. He is that way now because he felt and acted with selfish meanness in past lives. These two factors — what we are and how we got that way — are known as Karman and Reincarnation.

Karman is the Law of Consequences. Reincarnation, or rebirth in bodies of flesh, is the way the law works itself out. If a man sows wheat in Illinois he does not go to Massachusetts to reap it. He gets his crop from the soil where he planted his seed. We

are weaklings or strong men, fortunate or miserable because we made ourselves like that in past lives on this earth. And we do not go to some other world or planet to reap the consequences. Morally as well as physically we reap what we have sown in the same field where we planted the seed — human earth-life.

Naturally, if a man sows wheat he reaps wheat, but if he sows thistles he will get just thistles. That is Karman. "Whatsoever a man soweth, that shall he also reap," as the Bible puts it. We are all at work now sowing seeds of kindness and selfishness, of greed or generosity or meanness, of beautiful aspiration or indifference to everything but our material success. Most of us sow a little of each. As we act now so will be our lives to come.

The selfishly successful man is really storing up consequences for unhappiness in his next life. The good man who seems to suffer unjustly has learned his lesson but has not yet worked out all the consequences of his actions in the past. Perhaps that is just the karmic way of letting the lesson sink in. Will not these teachings bear thinking about?

II

There is Truth to be Had

HAVE you ever thought that there must be the truth about things somewhere in the world if we could only find it? Theosophy is just that — the real facts about ourselves and our Universe. Theosophy is not new. How could it be new if it is the truth about

things as they have always existed? The very word 'Theosophy' means Divine Wisdom. And of course Divine Wisdom must spring from Divinity which is eternal.

This body of teachings which we call Theosophy today has been given many different names in past ages. It was called the Wisdom-Religion, the Secret Doctrine, and by other historic titles. Besides, every successive world-religion was an attempt by its Founder to put these ancient teachings into a new form. Like everything else religions grow old and deteriorate. Then they must be reborn. In this fresh form they are adapted (not changed) to the kind of people and to their ways of thinking and living to which the new religion is introduced. Thus we see that all religions express the same truths beneath their surface differences.

It is these fundamental doctrines upon which all religions have been founded which H. P. Blavatsky restated under the name *Theosophy*. But do not think that Theosophy is a new religion. No, it is rather an attempt for the first time in many centuries to give to the world a clear knowledge of that Divine Wisdom which *real* religion is. Thus Theosophy will eventually do away with the religious quarrels that have caused so much misery in the world. Humanity is really one family, but differences in religion have driven them into war and endless suffering.

At this point someone may naturally ask: "If Theosophy has been taught in the beginnings of all religions why is it that we only began to know this about fifty

years ago?" Well, just consider what has happened to the teachings of Jesus. How much of the Sermon on the Mount survived in the different churches? For centuries the devil, hell-fire, and no end of other grotesque doctrines replaced the Divine Wisdom of Christ's message. Of course these doctrines are fading out now, but is Christ's Christianity taking their place? This is why Theosophy is so badly needed in the modern world.

So we see how the Divine Wisdom underneath every World-religion has gradually been changed. It has been crusted over with human inventions and most of these have been actually injurious to man's happiness. But man did not realize that these teachings were there till Theosophy came to point them out and restore them.

III

Brotherhood a Fact not a Dream

BROTHERHOOD is a fact in Nature. To demonstrate this fact is the principal aim of Theosophy. The aim is to show brotherhood to be, not simply a sentiment, not even a mere ideal, but a practical workable reality. To this someone may object, "But how can it be a reality when it simply doesn't exist? Show me anywhere a real brotherhood!" Theosophy explains: It is because brotherhood is not recognised as a reality, existing as a basic law and always and everywhere, that there is so much suffering. We are not many but ONE. Like the fingers of one hand,

like the hand to the body — so does each small human organism reach back into the Great Organism called the Universe. In that Divine Life we have our spiritual roots. In it we “live and move and have our being.”

There is only one real cause of suffering — human selfishness. Selfishness antagonizes this law of organic unity — therefore harmony. Ethical laws are laws of harmony which spring from this inherent Unity. They are as real as the laws of electricity and gravitation. Just because we are all actually living tissue in this brotherhood of flesh and heart and spirit every selfish action is like a knife-thrust into the social fabric. One man's selfishness injures all. Can a man cut off his arm without suffering all over? Cannot the tiny pin-prick you hardly notice result in death? Because we are all parts of one organism we cannot injure others without having to suffer like consequences in our own souls and bodies. “Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap.” If we do not reap that harvest in one life then we must meet it in some later life on earth. For that is how we learn. Not in heaven. Not in hell. We pay our debts here where we made them.

The Theosophical Society was founded in New York in 1875 as “a nucleus of Universal Brotherhood.” It was to be only a nucleus. Its founders realized that the world is so afflicted with ignorance and selfishness that little more than a beginning could be made. A kindred object in Theosophy is to explain man to himself. Ignorance is the breeding ground of selfishness.

If we understood what we are doing to ourselves and others when we injure them, we would think twice before acting. We do not suspect that in allowing war, crime, and injustice we cannot shift all the results onto the next generation. We fasten some of them upon ourselves. For nations living now will have to be reborn on earth as other races to work out the consequences of present mistakes and indifference.

These are three of the spiritual laws of life — Brotherhood, Karman, Reincarnation. Understanding them includes many deep and fascinating teachings which can be found in advanced Theosophical literature. Theosophy offers them as well worth investigation and study.

IV

Good News about Death

IF this Earth is the place where we learn through Reincarnation and Karman why need we leave it? Why aren't we just allowed to keep on being reborn from one body to another without forgetting our past lives? . . . Well, how would you like to give up altogether your rest at night? How we do grumble when something happens so that we get no sleep! A few weeks of it would reduce us to mental and physical wrecks. As it is, we go to bed for a long sleep every night and so for a time we get away from our troubles and problems. After a good sleep we wake up feeling like a million dollars and sometimes actually enjoy tackling a situation which discouraged us the

day before. We are even glad to forget a whole lot of what happened yesterday. While as for what happened last year — if you look back and find out how little you *can* remember — well! you'll be surprised.

If we only understood it, death is a better friend to us than sleep and it works in exactly the same way only over a longer period. Theosophy has good news for us in its teachings about death. But this good news consists of knowledge. Ignorance is our greatest enemy. We do not need to dread death as we do. We dread to die because we do not know any better than to regard ourselves as merely bodies and to tie ourselves up only with the temporary things of this world. So first of all we must learn to turn right around and think of ourselves not as bodies moved somehow by a mind, but as a Spirit-soul dwelling in a temporary body. It is ourselves, the Spirit-souls, who survive after death. The Spirit of man is a pure Ray of the deathless Universal Spirit and therefore cannot die. The soul, which is the intellectual-emotional part of us — the psychological garment or apparatus of the Spirit, so to speak — the soul changes and grows. Therefore it cannot persist *in the same condition* for ever, though its finest essence survives after death.

Are there not many things in ourselves which we would be ashamed to exhibit in Heaven? Our quarrels and greed and hatreds and all those petty weaknesses so common to poor human nature? From these corrupting things — the 'moth and rust' of life — death is a release for the Spirit. And death also purges the soul or psychological apparatus of all this selfish dross.

Then it can rise into a long and blissful rest in the bosom of its 'Father in Heaven,' its own Divine Spirit. But this does not mean that the soul escapes permanently from these lower things. It only rests from them, as in a longer and deeper sleep. Those faults and problems, and of course joys and companionships too, must be taken up again when the Spirit is ready to cycle back to Earth. For the human soul, helped by the light of its Spirit, must work out the problems and weaknesses which spring from its own actions. But the reborn man has a new body with a new brain and mentality. That gives him fresh energy and power. Thus we gradually progress to the threshold of a higher evolution than this human one. We graduate from humanhood into godhood.

V

True Communion with our Dead

POSSESSIVE personal love, how much we lose by it! To get — to possess — to keep. Is not this the almost universal motive in life? *My* child, *my* wife, *my* husband, *my* business, *my* rights. We all have this mentality to some degree. Yet by this desire for exclusive possession we miss the very flower of life. Perhaps, if Theosophy is new to you, these remarks will cause surprise. But you have only to read your daily paper or look around in your own neighborhood to find the unhappy homes and the problems of selfishness, often leading to criminality, that spring from the desire to possess for one's self. Just do a little ob-

serving and analysis and you'll get an eye-opener.

Now it is our intense possessive love that gets between us and our dear ones when they have passed on. When we lose a friend we can think of nothing but the loss of his presence, his face and voice and loving ways that we can no longer see and hear. Yet these are just the things that are temporary about him. For they are, as we remember them, centered more or less in the body. If they are not temporary then why do they disappear with the body? But that within which was the light of the eyes, that which warmed the smile and thrilled us in the voice — these come from the Spirit-soul who is our friend and it cannot die. It is this Spirit-soul which we really love, not the passing forms through which its love is made visible.

Here you may object, "But I think it is very natural to grieve in this way when we lose someone we love." Of course it is! It is sympathy for this natural unhappiness that leads Theosophy to give us the knowledge which is the only thing that can comfort and help us. Do we wish to spend the rest of our lives in loneliness and loss? Or do we desire with all our hearts still to keep in conscious touch with our beloved dead? If the latter, then we must change our way of thinking and feeling. There is a passage in H. P. Blavatsky's *The Key to Theosophy* (Section II, 'Theosophy and Spiritualism,' footnote) which shows that just such communion can take place even though we do not realize it.

. . . it is not the *spirits* of the dead who *descend* on earth, but the spirits of the living that *ascend* to the pure spiritual souls.

. . . there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, *on account of the positiveness and non-receptivity of its physical envelope and brain* [italics ours], no recollection, or a very dim, dream-like remembrance, lingers in the memory of the person once awake.

“The non-receptivity of . . . physical envelop and brain”—here is what shuts us away from our departed. To hold *remembered communion* with them we must live more in the realms of *our own* Spirit-souls. Do not the great majority of human beings live almost entirely in their narrow personal interests? The only way most people vary this is by moving-pictures, the bridge table, or whatever else can be used as an opiate to keep them from thinking about themselves. Every time we think towards or work for union with our own innermost Spirit we then move closer to our departed. This is because such desires react spiritually upon the brain and so etherealize it that it becomes sensitive to the spiritual spheres where the ‘dead’ are. But when we restrict our thoughts to a desire for their physical presence we are turning away from them. They are at rest in the beautiful quiet of the Silent Land and Nature sees to it that our personal longings cannot disturb them there. But when we have begun to train our thoughts spiritwards we shall gradually have many blessed intimations that we are truly as near to our beloved as if they were asleep in the next room. Presently we too shall sleep. But we shall wake up together again in a new life on this earth. And then we shall resume our happy hu-

man companionship of work and play. This is true communion with our dead.

VI

False Communication with the Dead

IF someone you love had just fallen asleep after a weary day of illness would you rush at him and wake him up to ask his advice about something important to yourself? Yet this is just about what we try to do when we seek to call the souls of our departed back into the troubles of this world. Unfortunately, there is nothing as a rule more selfish than personal grief. It centers entirely in *my* sufferings, *my* loss, *my* loneliness, and considers the peace of the departed not at all. But — and how fortunate for them! — we cannot really disturb the dead in this way. We may, if we are selfishly violent and persistent enough, delay their blessed release into the peace and bliss of spiritual rest. But eventually they must slip away from us. And then because of our blind and ignorant selfishness we shall not be able to keep in touch with them, as already explained.

Here is where you will be sure to ask about spiritualistic 'messages.' And you will remark that such communications have brought comfort to thousands. True enough. That kind of synthetic satisfaction is always ready to hand. But that is *false* communication with our dead. It really has nothing whatever to do with the departed Spirit-soul. When we sit in at séances we are a good deal like the pathetic little dog

listening to 'his master's voice.' Literally, that is all we are getting — an astral phonograph record thrown off by the shell, the mental-emotional energy-complex left behind by the departed. A *bona fide* medium can so to speak wind up this astral record. Some kind of parrot-message is the result — providing of course that the message is genuine, which all too frequently it isn't.

This shell or psychological complex of the departed is a left-over from the life just closed. After the death of the physical body it is sloughed off or laid aside by the Spirit-soul like a discarded glove. Does not a glove after long wear take on the characteristics of the wearer? How often a glove, or some other personal belonging, will be treasured for just this reason. It seems to hold the very atmosphere of the beloved dead. Actually, it does. It is saturated with his aura as the saying goes, his life-vibrations. How much more then will this be the case with the mental vesture, the shell or complex of lower psychological energies thrown aside by the dead. It is from this garment of mortality, this astral shell, that the messages of the séance-room are released. The elements which make up this shell belong to the temporary and material parts of the just-closed life. They were the man's disturbing loves, his hatreds, passions, emotions, and memories of a personal nature. These must be left behind if the man himself is to rest from "life's fitful fever." So after death the Spirit-soul casts these aside and clothes itself in the light of eternity. It then becomes invisible, and unapproachable to all but the Spirit-souls of those who unselfishly love it.

Now this psychological shell is far more durable than the physical body, being made of mental or ethereal substance. Of course, if left alone it too will in time dissolve away. But if it is agitated by our violent grief or stimulated by ignorant mediums it can be held together and made to last for many years and so delay the Spirit's passage into complete rest. Perhaps you see now why the communications psychically galvanized out of this soulless complex are always so parrot-like. Details of the past life or thoughts may be given accurately but it seems safe to say that no genuine 'news from the other side' has ever been received through ordinary mediums. The 'spirits' of great men always utter the flattest platitudes. And nothing has ever been added to discovery in Science or in any other department of human thought by the murky echoes from séance-rooms. As for the hypothetical 'Summerland,' what is it but another parrot-reproduction of imperfect conditions of this imperfect world ? It is merely another kind of Fool's Paradise. And the fact that thousands of sad and sincere hearts have found comfort in a belief in this so-called Summerland proves nothing.

There is too a decidedly unhealthy atmosphere about this kind of absorption in the affairs of the dead. A candid examination of all the phenomena of Spiritualism by one who has no emotional axe to grind will soon send him back to the sane light of the normal world. And this even though he may admit that many of the manifestations are facts. But he will see them as unwholesome facts fit only for the impersonal re-

search of the ethical-scientific spirit.

Theosophy assures us that if we will lift our inmost hearts daily in pure unselfish aspiration, if we will constantly try to live our ideals, we shall be able to have *communion* with the Heavenworld of our dear ones. We shall not *communicate* with them. We cannot see or hear or touch. But we shall *know*, and knowing be at peace.

VII

Why Evolution?

WHAT is the basic difference in the Theosophical and scientific positions with regard to Evolution? It can be expressed in two words — *spiritual heredity*. A large measure of scientific conclusions with regard to *physical* evolution Theosophy is willing to concede — with certain important reservations to be found in our literature. But Theosophy, contrary to science, maintains that evolution springs from *within* the organism, and is an urge that compels it to grow, to unfold or to roll out or unwrap from its own inner Self all the capacities — and their expression in organs — that it is to exhibit. And that inner Self which thus compels all things to self-expression is the Spirit-soul at the core of the core of every living organism. And this Spirit-soul is not the product of evolution. It is the cause, the *WHY* of evolution.

The Spirit-soul did not originate on earth. It is a spark of the UNIVERSAL LIFE or a droplet of the Ocean of Infinity, whichever figure you prefer. But

either picture illustrates the striking point that the spark or the droplet is of the very essence of THAT from which it springs. So that within its own individual nature lie wrapped up, waiting to express themselves when the right environment is reached in the course of evolution, all those potencies which it inherits from its Parent, the UNIVERSAL LIFE. This inheritance is its spiritual heredity. It is the determining factor in evolution.

Evolution is not engineered or induced from without, although it is greatly helped by conditions more or less exterior to the organism. But evolution itself is originated and directed by the Spirit-soul and its irresistible urge to self-expression. Let us however not regard this Spirit-soul as something separate from the organism. Because of course we are not merely organisms. We are Spirit-souls acting through our mental and physical organs. It is the organism which evolves at the instigation and urge of the Spirit-soul which is ourself.

Now you will be likely to ask: "What evidence does Theosophy offer that evolution is a spiritual process?" Well, to begin with, the spiritual explanation of evolution really explains. It *does away* with problems. Scientific materialism on the other hand has created one problem after another and has had in consequence finally to abandon some of the most cherished theories of the Darwinian system. Witness the failure of Natural Selection — in the conclusions of the most advanced scientists — to account for the facts. Also the abandonment by practically all of

them of belief in direct transmission of acquired characteristics from parent to offspring.

But the greatest testimony for Theosophy really lies in the increasing evidence of scientific research itself in unconscious support of the Theosophical teachings. If you will read our magazines, both back and current numbers, you will find many articles by G. de Purucker, C. J. Ryan, and others, where this statement is substantiated. Also read the scientists themselves, and follow 'The Rising Tide of Theosophy' in *The Theosophical Forum*, where the gradual approaches of scientific discovery to Theosophy are reported from month to month.

After all, as some writer remarked recently: "It isn't what you want to believe but what you can't get away from that is bound to land you." In this sense Theosophy would seem to be a true go-getter.

VIII

Theosophy or Christianity?

BOTH — if you wish. For there is no essential difference between them — providing of course that you are talking about the Christianity of Jesus himself and about the Bible as it was actually written. For it must be remembered that our King James's version was a translation made by men who knew nothing at first hand of the Oriental mind or its religious and philosophical outlook. They therefore interpreted the Bible according to their own psychological viewpoint. Thus their translation, while as literature it is superb,

has been positively harmful to the cause of the Christian religion. The present quarrel between theology and science clearly shows this. But read the Bible in the light that Theosophy throws on it and how the picture changes! Compare for example the often ridiculed story of the 'creation of the world in seven days' in the *Book of Genesis* with the account of Cosmic Awakening in *The Secret Doctrine* by H. P. Blavatsky; or consider the stories of Adam and Eve and Noah and the Deluge (which appear in practically every world-scripture); or the trials of Job. You will then see what a revealing and transfiguring light Theosophy throws upon these really scientific narratives in the Old Testament.

But it is in the New Testament that we find the most congenial Biblical form of the Theosophy of the ancients. The Old Testament is the record of a people whose psychology is in many ways alien to our own. But the psychology of the New Testament comes from those Mediterranean cultures in which our modern world originated — Greece, Rome, Alexandria. And if a lot of ignorant and politically-minded ecclesiastics hadn't got together in the early centuries of Christianity and snipped and interdicted and twisted and forged, Christianity might have ended as something less open to criticism.

Christianity is a composite religion; that is, it is made up of many different elements amalgamated into — a decidedly inconsistent whole. Then, you will naturally ask, just how did it get started in the first place? Evidently, from what slight historical evidence

we can glean it was given its original impulse by a great Initiate who must have lived about one hundred and thirty years before the beginning of the Christian era. There is nothing new in Christianity. Every one of its basic teachings has been expressed in some form by all the great religious Leaders of history. Its legends, including such stories as that of the Virgin-birth and the Crucifixion, are type-stories of the Cycle of Initiation and taken from the Mystery-Schools of that day. Almost identical legends are found in the other ancient world-religions. Its doctrines and ceremonies were added by the aforesaid ecclesiastics. These are but garbled remnants of the ceremonies and dramatic presentations during initiation as taught in the Lesser Mysteries. Baptism and the Eucharist are examples.*

This accounts for the many 'hard sayings' in the New Testament, particularly of Jesus. To the multitude he taught simple ethics which even a little child can understand. To his disciples he taught the deeper ethics of the Mysteries — what we can *partially* describe with the modern word 'non-resistance.' Complete forgiveness and blessing for our persecutors; always 'turning the other cheek'; being wise as serpents and harmless as doves — and other aspects of the Christian life that no one but an occasional saintly

*For a fuller explanation read *The Esoteric Tradition and Fundamentals of the Esoteric Philosophy* by G. de Purucker: for general historical evidence read *Confessions of an Old Priest*, by S. D. McConnell, D. D., L. L. D., D. C. L. (a Scotch Presbyterian minister). Publ. by Macmillan, 1922. Also *Forerunners and Rivals of Christianity*, by Legge.

character even thinks of practising. Yet without the evolution of these qualities in human nature nothing ultimately can save our civilization.

The Wisdom-Religion has been called by many names and taught in all ages by many Great Teachers. Its esoteric or secret side involves great powers and therefore serious responsibilities. So the esoteric truths were given only to irrevocably pledged disciples. They were vowed to that meekness which "shall inherit the earth." By inheriting the earth is meant the privilege and the right and the glory of taking upon one's shoulders (in some degree according to the disciple's own evolution) the same sacrifice that was made by Jesus and all the many 'Saviors' of humanity. This sacrifice is the laying down utterly of one's life, not by dying but by living to the last ounce of one's being for the good of humanity. Without such constant and voluntary saviors humanity would soon forget its divine origin and be lost indeed. This is real Christianity. And this too is Theosophy, the Wisdom-Religion of ancient and modern times.

IX

What Theosophy Says about God

REVERENCE and common sense seem to have parted company very early in the history of the Christian religion. The picture it presents of God will illustrate this. Love versus revenge, jealousy and hatred versus mercy and justice — these are the contradictory elements of that fearsome figure, the bogey of our childhood.

And a sad commentary on human nature itself lies in the fact that Christians appear to have preferred this thought-image of the Jehovah of the Hebrew scriptures to the Heavenly Father of the New Testament. It all comes of course of taking the Bible literally and believing that the words of every Biblical writer were divinely inspired. The Bible was the work of many types of mind — mystics, prophets, poets, chroniclers, bigots, and great geniuses. And each one presented God more or less in the light of his own temperament. The result, as we have seen, is composite and unsatisfactory.

Yet to sense the nearness of the Divine Presence is the first need of every truly spiritual nature. "Who, Where, What is God?" Such questions are the gist of all religious inquiry. They have been answered by H. P. Blavatsky in the preface to her *Isis Unveiled* (p. vi) with a magnificent clearness and simplicity:

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own

immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul — God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers — you have proved God!

One of the great maxims of antiquity is beginning to be revived today — *Man, know thyself*. The above passage explains its significance. By a scientific knowledge of ourselves we can unfold those faculties which enable us to understand God and the Universe which springs from Him, and finally to reach union with Deity.

However, it is unfortunate that the name of God has come in the minds of so many to stand for a tissue of the illogical, the unjust, and even the absurd. Determined seekers are now brushing aside all this theological inconsistency — a personal Father who at the same time has the extension and nature of Infinity. Personality and infinity cannot exist in the same being. Infinity can contain many personalities but *one per-*

sonality cannot contain Infinity. It is this inconsistency which accounts partly for the cleavage between Science and Religion.

Is not the fact a striking one that every religion save Buddhism has been a destructive force between man and man and nation and nation? It is this personal element that lies at the bottom of it all. Buddhism, you see, has no personal God.

As to this kind of personal Deity — Theosophy will have none of it. For it is the personal God who demands and forbids and persecutes, who wields the sword and the thunderbolt. This image gave rise to the Inquisition and the religious wars which drenched Europe with blood for centuries and burned the 'witches' in Salem. Hatred and jealousy and persecution are of the very essence of personality.

If Deity is Infinite it will be without personal or human attributes. It will be rather the Divine Heart of Being shedding benevolence impersonally upon the just and the unjust, One "with whom is no variable-ness, neither shadow of turning." To achieve union with such a Being means to attain selfless love for all creatures and to be permeated with a fathomless wisdom and peace.

X

New Worlds to Conquer

IT can be confidently asserted we think that Theosophy is the only teaching in the world today that has all the answers. It can explain the past, account

for the present, and lay down inspiring lines for the future. In this series of articles there has been so far an endeavor to outline what Theosophy explains about the past and the present. This has been done necessarily in but the most fragmentary manner though it is hoped that sufficient leads have been given for truly interested inquirers to follow.

In conclusion some picture should be drawn of what Theosophy explains about the future. There are two main classes of seekers whom we may consider here. (We need not discuss the great rank and file of those who are in such inner need that the message of Theosophy comes like manna from heaven.) These two classes comprise those who take a constructive and vital concern in the shaping of our modern world into a future that can assure some measure of happiness and progress to everyone.

There are first those who are working to bring about the kingdom of heaven upon earth. They represent the psychological trends of our time. They are such people as those behind the social research clinics which are springing up in our large cities. Then there is the second class which fortunately we have always with us — the winged ones, adventurers in the world of intellect and spirit. These are very few. They are the pioneers in the realm of ideas. They shape the molds of mind into which all other workers sooner or later pour their efforts whether they are conscious of it or not. These adventurers are they through whom the Cosmic Spirit-Soul, the *Welt-Geist*, sends its vitalizing currents into the soul-life of the race. For both

classes of pioneers Theosophy has a message and a promise.

To the first group with their science of human relationships Theosophy contributes its teachings about the Spirit-Soul at the core of every being, making of that being a deathless part of the Cosmic Spirit-Soul from which it sprang. For the Cosmic Spirit-Soul is the Universal Self and Fount of everything in our Universe. Evolution is the unfolding within every being of the powers and faculties of its Spirit-Soul in progressive stages of self-expression. In this process the complex aspects of man's nature have been evolved, including his psychological apparatus and his physical body. This evolution is brought about through re-embodiment in ever more highly evolved forms, checked and guided by Karman. Karman is due to the action of free will and the consequent reactions.

Out of these teachings there springs a creative psychology which, when applied in the laboratory of human research, will prove a master-key. The single teaching of the Buddhic principle in man contains in its application the very elixir of life. From this divine principle in our composition springs the electricity of impersonal love. Impersonal love is that all-embracing spiritual emotion from which alone regeneration in human nature and life can spring, once we have discovered the source of it in ourselves and are determined to cultivate it. Through Karman in many lives here on earth the human personality has entangled us in a thousand crippling bonds and tormenting miseries. The elixir of impersonal self-forgetting love will dis-

solve these bonds. It will transmute all suffering into the joyful power of helping others. This teaching is but one of the great truths in the spiritual alchemy of Theosophy which can create new combinations of undreamed of happiness and splendor in all the relations of daily living.

As to the second group, the star-aspiring adventurers, there is indeed little left in the physical world for their adventuring spirits. Theosophy, however, will provide a spiritual quest — yes, even a physical one — that offers to the faithful seeker a magnificent fulfillment. In a brief article like this not much more than a clue can be given. The inquirer is therefore recommended to our literature, particularly to *The Esoteric Tradition* by G. de Purucker. In that book the author has brought together, from *The Secret Doctrine* and other authoritative sources, the teachings of the Archaic Science in regard to the Spirit-Soul of man and the Circulations of the Cosmos, describing the inner reaches of man's evolution during life and after death. And that nothing may be denied us, the subjects of Initiation and the Mystery-Schools and other fascinating leads are sufficiently treated. In bringing back to men these long-forgotten teachings, Theosophy has indeed revealed new and authentic worlds to be sought and conquered.

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